The New Unity

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

A belief is not true because it is useful. It is truth alone—scientific, established, proved, unquestioned truth—which is capable nowadays of satisfying the awakened minds of all classes.

—Amiel.

THE FREE CHURCH RECORD for June contains an interesting short paper by Dr. Paul Carus, entitled "Panpathy, or What is Universal Religion?" in which the author offers *Allgefuehl im Einzelnen* (the all-sentiment in the individual) as his definition of religion. It seems to us a good one.

THIS week THE NEW UNITY would do something to redeem the pledge of its predecessor, *Unity*, to give its readers from time to time, in its editorial columns, words gleaned from the writing of John C. Learned, who for so many years was one of the most revered of *Unity's* editorial writers.

TODAY all science, all philosophy and all religion in the minds of its interpreters, conspire to show us what a profound faith has been reached by any man who can sincerely say: "I accept the Universe." Best of all we believe the number of those who are getting some glimpse of this faith and are thus preparing to accept it is increasing. J. C. L.

WITH God co-extensive, with an infinite Universe, identified with its powers, with its rational order, with its transcendent beauty, with its throbbing life; everywhere appealing to the heart and revealing truth and duty to the mind of man; with what changed views do we look out upon the world and upon science? Science becomes the very hand maid of Religion and the organ of revelation. Just as fast and just as far as we are learning to know the Universe, we are learning to know God. J. C. L.

To the wise man who lives close up to his opportunities, one day to look forward to is no meager blessing. It is much, it is truly a royal privilege, if we perceive its almost infinite possibilities,—possibilites of thought which can traverse the centuries of human history; possibilities of feeling which may sound the depths of the human heart; possibilities of action which, on this one day, by some true word or deed, may change the whole cause of a human life, may leave an undying memory or influence in the world. Such is the momentous significance of a single day. And how long is even the shortest day, filled with its measured and lingering hours, silent and golden! What multiplied intervals there are amid its varied and ever pressing duties to lift up mind and heart, to refresh ourselves for a moment in the fellowship of great and lofty souls, to recall fair and sacred memories that make the breast beat fuller with fine emotion, or the blood tingle with strong resolve, carrying us forward to a better and higher plane of manly and womanly work. J. C. L.

LAST month there was quietly celebrated in England the ninetieth anniversary of the birth of an earnest reformer, an honored scholar, and a religious thinker of whom we do not often hear, although his public spirit has made him almost as active in some directions as his more famous brother, John Henry, Cardinal Newman. Professor Francis William Newman discovered, as did his brother, that the orthodoxy of the Church of England was based upon untenable assumptions; but instead of surrendering his reason to an authority which made more sweeping claims than that of the English church, he took the more strenuous course of struggling, by the assistance of reason, with the great problems of religion, and became a teacher and a Unitarian minister.

WE are sorry to learn of the retirement of Mr. Walter H. Page from the editorship of the *Forum*. Under his direction the *Forum* had become the best medium in the United States for the discussion of public questions. It had come in a way to take the place of the old *North American Review*,—the *Review* in its best days. Whatever may have been the literary ability of Mr. Page's predecessor, there can be little question that we are indebted to Mr. Page for the best all-around magazine for the discussion of public affairs that our country has had of late years; and for such a periodical there was a real demand. In the breadth of its scope and in the sincerity with which the endeavor was generally made to get those to write for it who would be most likely to contribute something of value on the subject prepared for discussion, the *Forum* under Mr. Page's editorship deserved high credit. Most of the editors of other periodicals have either sought popular names to adorn their covers, regardless of the twaddle the owners of these names might write; or they have devoted their magazines to *belles lettres*, fiction, tales of adventure, and pictures; or else they have given their periodicals over so exclusively to the exposition of the views of this school or that, as to put the stamp of partisanship upon them. Perhaps it is the sensitiveness of the *Forum* to the reproach of partisanship that accounts for the fact that when, some months ago, a rather weak number appeared, in which most of the articles were noticeably one sided, while some from eminent writers were sadly superficial, and THE NEW UNITY, in noticing the issue, called attention to these facts,—the magazine was promptly cut off from our exchange list, so that THE NEW UNITY has never learned whether the next issue presented the *other* side on the questions discussed, where that other side had not already been presented. From its knowledge of the generally judicious spirit of the *Forum*, THE NEW UNITY has been inclined to guess that other issues of that excellent monthly made amends for the weakness and one-sidedness of this particular issue. We

think it may be worth while to mention this incident to show that our commendation of the *Forum* under Mr. Page is not, consciously or unconsciously, influenced by the cordiality of our relations with the monthly. Said relations cannot even be described as "strained"; they are completely broken off. Nevertheless we think highly of Mr. Page's *Forum*.

THE effect of the Fletcher law will be watched most anxiously in this State. As will be remembered, this law takes away from the jury the right to fix the penalty in all criminal cases save where murder or treason is the charge; and limits the court to minimum sentences as provided by the statutes. The warden of the penitentiary and the prison commissioners are empowered to retain beyond this limit and to the full period of the maximum penalty fixed by the statute the convict if his conduct be such as to suggest his retention. It is to be hoped that the law will be given a fair trial. Even now the usual cry "unconstitutional" is raised. Penologists have long since condemned the practice in vogue in this state prior to this month; and rightly so. In arbitrariness, our juries had nowhere on this globe competitors. This element is now happily eliminated. Incarceration is made a means now to an end—that of reforming the convict. The old plan in this respect was an absolute failure. The new commends itself as more judicious and more humane. Will Supreme Court casuistry, however, not as so often before place the letter of the constitution above the humanity of this law?

E. G. H.

Some Good Things the Liberal Congress has Already Done.

It has thoroughly waked up the Universalist and Unitarian denominations. This is a good thing. They were too nearly asleep. It will wake them up still more.

It has discovered a new field of liberal work, and has entered it on new principles. It is much larger and fuller of promise than any field yet cultivated by any single one of the liberal denominations, and which no one of them by itself alone can cultivate. Hence it cordially and fraternally invites all liberals who are willing to do so to federate and help work it.

It has set the example of going to work, as well as of theorizing and talking, and, so far, has demonstrated the feasibility of its new principles. It is a very strange thing to its friends that this fact of actually going to work has become the chief objection to it on the part of some who do not understand it as yet.

It has elicited this grand sentiment from one of the liberal bodies represented in it, the Jews: "We are in this Congress, not in spite of being Jews, but *because* we are Jews." The sentiment of those Universalist and Unitarian ministers who are in the Congress is exactly the same. We are here *because* we are Universalists. We are here *because* we are Unitarians. Why must not this become the sentiment of all? In fact, the logic and principles of every liberal body requires it, if it would be true to its own position, to join hands with the Congress in this new form of missionary work, which would gather up the scattered and disunited liberals everywhere, on the principles of the Congress, in active organizations for the common benefit of liberalism. All liberals ought to be in the Congress *because* they are liberals.

It has held two successful, helpful and stimulating congresses in which papers and discussions have been listened to on subjects of the highest importance to religion, social well-being, and the betterment of humanity. This has been a great gain.

It has suggested the federation of the liberal denominations as wholes for talking purposes, and the cultivation of closer and more fraternal relations. And when this more comprehensive parliament, or talking body, is organized, as the present writer certainly hopes it will be sometime in the future, the Liberal Congress will do all it can in this way to hasten the day of missionary work in its unique field, in which all liberal bodies, as wholes, and all liberal souls will heartily join. The Liberal Congress, however, can never consent to suspending its present activities, or ceasing its missionary work so auspiciously begun, while waiting for the possible federation of all the liberal denominations as wholes, of the conservative and the progressive, the unwilling and the willing; but must do its own work and perform its own duty while it is called, today. It cannot consent to its own destruction by conversion into something else. Believing that itself is but the full flower of all that is involved and implied in the general position of liberalism, it can say to Unitarians, to Universalists, to Jews, to liberal Congregationalists, to Ethical Culturists, to Independents, and all: "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill." A.N.A.

Evolution as a Creed.

No one could have heard even an echo of the utterances at the Parliament of Religions without a profound conviction that the theologies of the past were practically dead. Men of all denominations did not hesitate to express sentiments that ten years before would have led to their prompt expulsion as heretics. What was affirmatively reached was *human brotherhood*, and sympathy in religious work. But sift the speeches as you will, with barely two or three exceptions, nothing was done or said constructively. Can we believe that the great masses of church-goers are going to follow and be satisfied with gentle humanitarianism? Do we believe that a gospel of pure love is going to rouse the aggressive zeal of the people, as the fire and logic of Puritanism did? You had better study the history of Channingism. The trouble with our liberal churches has been a lack of constructive force. Every man falls back on his own needs and moods. He advocates and assists in religious building if he likes; not otherwise. I understand the charm of a no-creed proposition. It may work with a master leader who really believes a great deal, *with all his might*.

Evolution is a positive creed, and a constructive force; and it must be so comprehended ere long as a substitute for the mediævalism that has begun to give way with such astonishing rapidity. Evolution begins with the idea of eternal law. It is itself as universal, continuous, and certain as gravitation. It makes the present a legal consequent of the past. There are by its hypothesis no chances, no divine repentances, no creations *ab nihilo*, no supernatural interferences from outside the lines of natural causation. But while denying the creation of species *ab nihilo*, evolution as emphatically shows the impossibility of the origin of intelligence and will *ab nihilo*. Haeckel, who is as far from the old beliefs as anyone, affirms that life and purpose are qualities of the universe; as much so as matter. Shaler goes further, and says: "It now seems as if the dispute with the materialists will soon come to an end, through the growing conviction of physicists that all matter is but a mode of action of energy." The old theology gave us a vast dead universe, acted upon from without by a supernatural God; but evolution endows universal nature itself with necessary life and purpose.

Mr. Mivart not long ago spoke sneeringly of evolution as the religion of optimism. It is curious that not one of the old theologies but ended, if it did not begin, in despair of this world. Each one outlined a creative purpose that was perfect; but in all cases the Creator was malignly thwarted, and his plans subverted. But since the above sneer, Mr. Mivart has himself gone farther and seen deeper; and has told us he has hope even for Hades. "In the widest sense Hell is an abode of happiness." Becoming an evolutionist, he could not help becoming an optimist. Touching man also, evolution has been quite as emphatic as it has been concerning Eternal Mind. In man it sees not merely a child of animal descent, but a child of God. Our heredity from God is the great affirmation of modern science. "Man is the child of Eternal Being—Father and Child. Man is bound up with and recognizes an obligation to co-operate with the Aim in Evolution." Man is trustee of all the past; and in him and his choices is the hope of the future.

The two great underlying ideas of the highest civilization are the Fatherhood of God and man's presistence beyond the grave. It is easy to see that evolution is as positive and affirmative about immortality as about Deity.

What the world needs is a working hypothesis of Faith—a faith in deeds as well as in creeds—a certainty that in the long run the best is sure to occur; a faith that

emphasizes the absolute requirement of individual, and not vicarious, rightness. Fortunately it is the keynote of the science that denies all things outside of law. Such a science alone gives a sure basis of trust. There may be evolutionists who have not yet the sunlight on their foreheads; but the upward-lookers are wonderfully increasing. Sincere thinkers cannot but dread a breakdown of the old theological structure without a constructive hypothesis to replace it. For, involved in the old, was not merely intolerance, but the whole Christian system of a Fall and Redemption. I do not believe we are ready to acknowledge that there is no such thing as Christian theology; certainly not that *all* theology is worthless. Do we believe in a God? Do we affirm immortality? If so what are the defensible grounds of our belief? We are in danger of letting our great humanitarian paternalism drop into a slough of agnosticism or don't-care-ativeism.

The way ahead is not one of song and-shaking only. It will require hard work and a thorough mastery of the nature and bearing of the new hypothesis of the universe. But that the new science is any more abstruse than the Mosaic is not true; while the tangle of paradoxes involved in the dying faith is wholly escaped in the new. E. P. P.

Old and New.

Star Dust Revealed by a Sunbeam.

Not mine your mystic creed, not mine in prayer
And worship at the ensanguined cross to kneel;
But when I mark your faith, how pure and fair,
How based on love, on passion for man's weal,
My mind, half envying what it cannot share,
Reveres the reverence which it cannot feel.

—*William Watson.*

An excellent criticism of the incoherent manner in which too many congregations perform their part of the "responsive reading," says *The American*, was made by a small boy on his return from his first attendance at church. "Mamma," he remarked, "the people don't like the minister, do they?" "Why, certainly, Harold; what made you ask such a question?" "Well," said Harold, sturdily, "he'd read something, and then they'd all grumble, and then he'd read some more, and they'd all grumble again."

Bessie—"Papa, what is a unit?"

Papa (reflectively)—"Well, one is a unit."

"Then Kate's young man is a Unitarian, isn't he?"

"How so?"

"Because you said he was looking out for number one all the time."—*Texas Siftings.*

Those who have read the remarkable book, "As Others Saw Him," published anonymously a few weeks ago, will be interested to learn that the writer is a Jewish author of no small reputation, living in London, who by race, tradition and scholarship is peculiarly qualified to enter into the views and feelings of the first century with regard to Jesus. The book possesses greater interest and significance in view of this fact.

When a Chinese editor rejects a contribution from his "Illustrious Brother of the Sun and Moon," he prostrates himself at the contributor's feet (in writing), and kowtows to him (also in writing). He begs that he may be permitted to speak and yet live after he has explained why "thy honored manuscript which has deigned to cast the light of its august countenance" upon him is not to appear in the next issue of his grovelling print. He enlarges on the contributor's wit, pathos, and lofty thought, but cannot publish "the treasure" because "the Emperor would order that it should be made the standard, and that none be published except such that equalled it." And as it would not be possible in less than ten thousand years to meet with its equal, with his head at the contributor's feet he despairingly returns the manuscript.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Immortality That is Now.

'Tis said that memory is life,
And that, though dead, men are alive;
Removed from sorrow, care, and strife,
They live because their works survive.
And some find sweetness in the thought
That immortality is now;
That though our earthly parts are brought
To reunite with all below,
The spirit and the life yet live
In future lives of all our kind,
And, acting still in them, can give
Eternal life to every mind.

The web of things on every side
Is joined by lines we may not see;
And, great or narrow, small or wide,
What has been governs what shall be.
No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay
Which slowly hardens into man;
And so, amid the race of men,
No change is lost, seen or unseen;
And of the earth no denizen
Shall be as though he had not been.

—*George John Romanes.*

New Testament Criticism and its Ethical Relations.

AN ADDRESS DELIVERED AT THE SECOND ANNUAL CONGRESS OF LIBERAL RELIGIOUS SOCIETIES BY REV. ORELLO CONE, D.D., PRESIDENT OF BUCHTEL COLLEGE.

Formerly reason and science were summoned to defend themselves before the tribunal of faith. Then the reason was regarded as legitimate, and the science as tolerable, which squared with the faith that presumed to judge all things. Happily, this state of things no longer exists as a recognized relation in the higher circles of thought. Now the conclusions reached by the intellect of man in any department of investigation are held to be subject to intellectual tests alone. No one would think of submitting the doctrine of evolution or the results of the criticism of the Pentateuch to the college of Cardinals or to an assembly of Protestant ministers to be judged by religious tests. We are in the age of the supremacy of facts. We test all our hypotheses by facts alone. When we have established one fact we are not solicitous about its fortune, for we are sure that there is not another in the universe that will contradict it. If the fundamental postulate of all our thinking is the uniformity of nature, we place beside it another equally indisputable—the eternal harmony of nature. Accordingly, we are not concerned with bringing conclusions reached in different realms of inquiry into accord with one another. We only want to know which is indisputably established, which agrees with the facts. The others may take care of themselves. The reconciliation of science and religion is, indeed, still attempted in some quarters, but it is out of accord with the dominant and leading thought of the age. Since there can be no true religion that is unreconciled to a true science, the task of thought wherever a conflict appears is very plain. It is simply to find which one is right. The attempt to reconcile a cosmogony established with probability by science with a cosmogony assumed to be revealed is most unscientific. For science has here a preliminary task. In other words, scientific thought, operating in the realm of Biblical criticism, must first ascertain whether a revealed cosmogony is a fact. If it finds that the assumed revealed account of creation is only a tradition of an unscientific age, no problem of reconciliation remains for solution.

This is not an hypothetical case, but represents an actual achievement. The scientific method has come out victorious from the long contest over the cosmogonies. It has won this victory because it has acknowledged no field of inquiry as closed to it, and has boldly proceeded to test the assumptions of theology. The scientific method of investigation had only to determine by the higher criticism how genius was composed in order to settle the question whether there was in fact a divinely revealed Mosaic cosmogony. The discovery of the composite character of the book and the study of comparative cosmogony have made it impossible for the problem of the reconciliation of science and religion ever to appear again in its original form wherever this method is recognized. The higher criticism of the Bible is, then, simply the application of the method of scientific inquiry to a branch of the ancient literature of the world. It is the attempt to establish hypotheses as to the composition of the Biblical books by conclusions drawn with all the precision possible in the case from the phenomena presented. Peculiar difficulties beset the process arising from the character of the materials, and the divergent results are due partly to the same condition and partly to the influence of various presuppositions.

The point of view of criticism is determined by a theory of the sacred writings. Some presumption regarding them must be entertained, since to approach them with entire indifference is impossible. It is, however, indispensable to the purity of the critical procedure and result that no presumption be entertained which is of a character to determine the conclusions. That the approximation to truth in the result of criticism is in inverse ratio to the amount of theory held at the beginning, is a proposition inductively established from the history of Biblical study. Now, the theory of the New Testament writings which assumes that their writers were supernaturally directed and guarded from error; that they were not subject, like other writers, to the influences of their times; that the authors of the Gospels were divinely illuminated to such a degree that they wrote nothing incorrectly of the events of the life of Jesus, and set down as his words only what he actually said, correctly reporting in every case the connection of sayings and circumstances; and that the writers of the Epistles have in all cases given a perfectly uniform and infallible interpretation of Christianity, their teachings having been determined by divine inspiration and in no way by their education and by the opinions of their age—this theory evidently does not constitute a favorable point of view for criticism. Such writings would be substantially above criticism, and to apply it to them would be nothing short of presumption.

On the other hand, the theory of the New Testament writings upon which criticism proceeds is that they constitute a literature. In this is implied that their authors wrote as men subject to the laws of thought and employing words in their ordinary human signification; that they were susceptible to the influences of race, education and intellectual environment; that the men who wrote the Gospels depended like other biographers upon the ordinary sources of information, and hence did not receive the facts of the life of Jesus by supernatural communication; that in the acceptance and rejection of

events and sayings and the arrangement of them they exercised their judgment, often determined by considerations which must remain unknown to us; that, as men, they could not have been unbiassed with regard to the questions which were mooted in their time; that the writers of the Epistles employed their reason and imagination in dealing with their themes after the manner of other men who construct theologies and philosophies or preach and exhort; and that they wrote with reference to the religious and philosophical opinions of their race and age and in adaptation to the exigencies which called their writings forth. In a word, from the critical point of view the New Testament writings are not a collection of oracles, intended by their authors to serve as a sacred Scripture for future ages, but productions of the time and for the time, which derived their origin from, and owe their importance to the great spiritual teaching and life of Jesus. If criticism were to regard these writings in any other way it would stultify itself by substantially admitting at the outset that it had no occupation. As to the inspiration of the New Testament writers, then, it is evident that the critical theory could not admit it as a presumption in any sense which would exclude their productions from literature, that is, withdraw them from intellectual contact with the thought of their age, and exclude them from more or less determination by this contact, as to both form and content.

Although the relative validity of these two theories of the New Testament can only be thoroughly tested by a study of it, they do not by any means stand upon an equal footing as regards the presumptions which may be urged in their favor. The former theory can hardly be said to have any presumption for its support. If it be assumed that Christianity—that is, the religion of Jesus—is a revealed religion (and criticism has no objection to urge against this assumption), there is no reason for supposing that writings giving an account of it should be supernaturally provided. No one can be said to know enough of the divine method of revelation to hazard such a declaration. This purely *a priori* assumption would necessitate the further assumptions that the text of these writings was supernaturally protected from corruption, and that their collection into the canon was directed by a supernatural oversight. In fact, the warrant for taking out of the category of human productions writings which make for themselves no such claims as this theory sets up for them, and which appear on their face to be simple biographies, theological speculations and exhortations, could be nothing less than a special revelation from heaven declaring their supernatural character.

On the other hand the theory of criticism has in its favor the presumptions that, in the absence of evidence to the contrary, all writings are to be regarded and treated as literature, or as human productions; that the New Testament writings show upon a casual examination that they belong to this order; that their authors do not assert or intimate that they were in general conscious of a supernatural direction; and that a miracle is never to be assumed in order to explain a phenomenon until all the resources of a natural explanation of it have been exhausted. This point of view is the only one consistent with the conception of an historical Christianity, which criticism is frequently charged with tending to subvert. For if there is an historical Christianity in any intelligible sense of the term, then, so far as its documents constitute a part of it, they must be regarded as historical phenomena which are to be approached and judged precisely as we approach and judge other phenomena of this class. In other words, the writings of the New Testament must be looked upon as products of their time in vital connection with its thought and life, as the works of men who stood in an historical relation with the intellectual and spiritual forces which prevailed about them, and as determined by the dominant influences moulding the ideas and events amid which they originated. The Gospels, then, must be regarded as not only histories, but histories of the kind that, under the circumstances amid which they were produced, might reasonably be expected to be written. Whatever presumptions are furnished by an historical knowledge of the conditions under which they were composed, regarding the prepossessions, ideas and expectations of the men who would be likely to occupy themselves with making such records, may, from the historical point of view, be legitimately entertained in approaching these writings. In like manner, other writings of the New Testament composed by Jewish Christians should be assumed to stand in an historical connection with antecedent Jewish religious doctrines and to show modifications of them determined by Christian ideas. These presumptions are inevitable if, during the first century after the death of Christ, Christianity had, in the proper sense of the term, an historical existence and development. On the other hand, if the New Testament writings were produced by means of a supernatural intervention, they must have been so separated from a vital connection with their age that they could not represent Christianity conceived as historical, but rather a suspension of the laws of historical development. It would then be a difficult question to answer where a miraculous Christianity ended, and an historical Christianity began. It is, accordingly, evident that the critical theory of the New Testament, far from subverting historical Christianity, is precisely the one theory that distinctively and consistently recognizes it.

The critical theory of the New Testament furnishes, moreover, the only point of view from which its writings are susceptible of a real interpretation. It is axiomatic that writers in order to be interpreted by men must be assumed to write as men. There exists no revealed hermeneutics which may be applied to the interpretation of superhuman writings. If manifestly true in regard to the language, this principle is equally evident with respect to the historical connection of literary products. That is a sealed book to us which we cannot interpret in its relation to its antecedents and its environment. The structure of the Gospels is unintelligible to the student of them who does not take into account the antecedent materials from which they were composed—a plastic tradition and fragmentary writings—or the dependence of some of their writers upon one or more of the others,—in a word, such conditions as give rise to the synoptic problem, and justify a comparative study of the four Gospels from the point of view of their dependence upon one another. The Gospels cannot be understood until we take into account the fact that their authors were profoundly influenced by Jewish ideas and preconceptions. How else can we explain their misapplication of passages from the Old Testament, intended to show that events in the life of Jesus were foretold by the prophets? The Jewish Messianic expectations furnish the only explanation of this phenomenon when they are regarded in connection with the traditional Jewish methods of interpreting the Old Testament. There are features of the first Gospel which can only be understood as indications of an attempt to adapt the biography of Jesus to Jewish-Christian readers, and the third Gospel shows traces of a Pauline influence and of sources which the first evangelist either did not have or rejected, for reasons best known to himself. How, on the assumption that the authors of the Gospels enjoyed a supernatural direction, can we explain their different reports of the words of Jesus spoken under circumstances represented by two of them as the same, and the manifest revision by a later evangelist in some cases of the narrative of an earlier one? The fourth Gospel is an insoluble riddle until it is interpreted as the product of an age in which there had arisen a conception of the nature of Jesus and a philosophy of Christianity which had no place in his original tradition. Paulinism is an independent dogmatic structure which has few points of connection with the teaching of Jesus, and presents a Christology and a doctrine of the law and of righteousness of which we had no conception. The Epistles to the Hebrews, the Colossians and the Ephesians show a more developed Christology than that of Paul, and quietly disregard his doctrine of salvation, while the so-called Epistle of James contains a pointed criticism of it. The attempt to interpret all these writings so as to find in them only a single type of doctrine, a single conception of the nature of Christ and of his mission, a single philosophy of Christianity, can only result, as it always has resulted, in a most glaring misinterpretation of them. The sins against the laws of hermeneutics which have been committed in this endeavor can only be forgiven in this age or in the age to come through the charity which regards with indulgence the aberrations of a sincere but mistaken dogmatism. It is evident, then, that the key to the understanding of the New Testament is the conception of it as a literature which, like all other literatures, took its rise amid definite historical conditions, and was determined in its growth not only by the impulse from which it proceeded, but also by antecedent opinions and modes of thought and by its environment of ideas, tendencies and events. With its roots in the Jewish religion, with the great spiritual impulse of the life and teaching of Jesus, and with the conflicts of the age and the influence of the philosophies which it could not escape, it naturally became what it is. Only by a miracle could it have become something essentially different.

There is apparent from the foregoing considerations the fundamental difference between the presumptions of dogmatism and those of criticism with reference to the New Testament. Dogmatism goes to the study of the New Testament with the presumption, contrary to all the analogy of experience, that it has to deal with a literature procured by a supernatural intervention. Criticism sets out with the presumption, in accord with universal experience, that the literature in question is a natural product. All that dogmatism assumes regarding the nature of the writings,—that they must be in substantial accord, that they must be without important errors, that they must present essentially one type of doctrine,—is purely *a priori*. Whatever criticism assumes about the writings is grounded on indications from facts of the human mind and what is known of literature in general. The presumptions of dogmatism predetermine its conclusions. Those of criticism do not.

Its presumptions are tenative. It proceeds to seek what it may find.

The application of critical processes to the New Testament writings establishes incontestably the validity of the presumptions with which criticism sets out. This requires no elucidation for any one who is familiar, even in a general way, with the results of New Testament study during the present century. The writings in question, when subjected to an examination, present precisely the phenomena which go to establish the hypothesis that they are the work of writers who wrote as men of their antecedents and environment and of their resources as to material might naturally be expected to write under the existing conditions. A comparison of them with contemporary Christian writings shows their authors to have excelled those of the latter in the qualities of sound and sober judgment which contribute to the permanent value of works of biography and history. It appears to be largely due to these qualities that the writings composing our New Testament canon made their way, amid the mass of early Christian literature, to general recognition in the church as constituting the rule of Christian faith and practice, or as canonical. While judged by a purely literary standard they do not rank with the great classics of the world, they are entitled to the eminence of the Christian classics of the first and second centuries. That the impulse proceeding from the personality and teaching of Jesus stood in a causal relation to these writings, there is no doubt. So far as their writers were moved and determined in their work by this impulse, they may be regarded as inspired. Considered from a purely historical point of view they appear to have become by means of a great and fruitful spiritual influence such men as before they were not, and otherwise could not have been. A direction was given to their thought and an elevation to their feelings which enabled them to produce a new sort of literature, a literature which is unique in the history of the world. But a critical study of this literature does not show them to have been under an immediate supernatural direction in the selection and arrangement of their material, in their theological reasoning, in their apprehension of Christ and his teachings, and in the construction of their works. The various groupings of events and of the sayings of Jesus in the Gospels, the different conceptions of his person and mission, the striking contrast which the fourth Gospel presents to the synoptic records, and the different types of doctrine which the Epistles disclose when compared with one another and with the teaching of Jesus, are irreconcilable with any assumption of this kind. Rather do these facts tend to establish beyond question the presumptions with which criticism approaches the New Testament.

Enough, perhaps, has been said to show the general nature of New Testament criticism and the limits within which it should be confined. It has been shown that criticism oversteps its legitimate limits whenever it departs from the scientific method by setting up assumptions which tend to predetermine its conclusions; that in view of the nature of its data it often errs in drawing positive conclusions from doubtful premises; that its ends are defeated by every prejudging of the questions at issue; so that the presumptions of "rationalism" are as incompatible with its spirit as are those of dogmatism. A discrimination which cannot be too much emphasized is that criticism is concerned not with the origin of Christianity as a religion or a revelation, but with the literature of Christianity comprising the New Testament. It has nothing to do directly with the question of the miraculous nature of Christ or of his works. If its conclusions as to the composition, date, and authorship of the Gospels tend to invalidate their testimony to the miraculous character of the works ascribed to Jesus, this is an incidental result, as is also its conclusion regarding the historical character of the accounts of the birth and childhood of Jesus. But the question whether supernatural events may or may not occur, is outside its province, just as the problem of the ultimate origin of the universe is outside the domain of science. It would certainly argue a want of confidence in the processes of the human mind to maintain that criticism, proceeding within the limits proper to it, does not tend to arrive at the truth respecting the documents with which it deals; and since it cannot be held that a true belief in Christianity is inconsistent with the truth regarding its literature contained in the New Testament, the conclusion appears to be necessary that an adjustment is practicable of criticism and religious belief. The question, then, of the proper limits of Christian religious belief here presents itself for consideration. If criticism is limited to a literary and historical investigation of the documents of Christianity composing the New Testament, and religious belief to the acceptance of Christianity as a religion, the adjustment of the two would not seem to be either impossible or very remote. The real difficulty of the problem evidently lies at this point. For religious belief is required at the outset to surrender the dogma of the supernatural origin and infallibility of the writings of the New Testament which has long been held to be fundamental and essential. That this is not essential, however, is evident. If it be said that in order to believe in the Christian religion we must know precisely and literally what it was as delivered by its founder, it is clear that the demand is irrational, since this would require, as has been before remarked, that a divine supervision should preserve the text of the Gospels for several centuries, and determine the canon—propositions which no one will have the hardihood to maintain. The dogma is not fundamental to Christian faith, because it is evident that the essential teachings of Jesus and the events of his life which disclose his character and manifest his example might be preserved and transmitted in a natural, human way by means of tradition and writings. In fact, it is a fairly well established conclusion of criticism itself that the essential features of the teaching and life of Jesus are preserved in the synoptic Gospels. We find here the fundamental teachings of the Fatherhood of God, the brotherhood of man, righteousness, self-renunciation, repentance, purity, love, the divine judgment upon sin, mercy and forgiveness, worship, faith and religious consecration. Here, too, the example and spirit of Jesus are set forth with a vividness and simplicity which mark the tradition as original and substantially true.

If, now, a restriction of criticism within its proper limits is necessary to its scientific character and to its accuracy, no less is it essential to the purity of religious belief and to its performance of the functions which belong to it that it also be restricted to the great fundamental principles of religion. It should contain the maximum of religion and the minimum of theology. It should include the utmost possible of what concerns the relation of man to God and to his fellow-man, and the least possible of what concerns dogmas remotely related to worship and duty. These propositions are equivalent to this saying that it should resemble religion as apprehended and lived by Jesus. The course most earnestly to be recommended to the Christians of the present day is a return to Jesus. That they have very widely departed from him in holding as Christianity a mass of dogma which he did not teach, and could not recognize as belonging to his religion, is manifest. The Christian Church has been broken into fragments in disputations about dogmas which are as remote from the original teaching of its Founder as they are unrelated to its mission to mankind. The defence of these dogmas engenders a consuming zeal for the institutions in which they are embodied, which cannot but induce a neglect of the practical religious needs of men. The energy thus expended is so much force abstracted from the real work of Christ. The defence of creeds, the elaboration of rituals, and the proscription of thought, exclude, by so much as they are forcefully conducted, the Christlike ministries of pity, helpfulness and love. This dogmatic attitude of the Church presents an obstacle to the progress of mankind, and prevents the adjustment of religious belief to the conclusions of the intellect and to the results of science and critical inquiry. Since neither a legitimate science nor a legitimate criticism affects a single doctrine vital to religion, it is evident that the Church may fairly be called upon to surrender its unessential dogmas as constituents of required religious belief. It is equally evident that in no other way can an adjustment of the conflicting tendencies be effected. The intellectual progress of mankind is certain to continue, and the revolt of scholarship against dogmas within the Church will become more distinctive and forcible than are the present ominous examples of it. It is manifestly essential to the stability of religious belief that it be emancipated from the unfruitful dogmas which encumber it. So long as it is identified with them, it is exposed to the peril of sharing their fortune. If the infallibility of the New Testament writings is made a cardinal article of religious belief, the whole structure of faith is liable to be shattered when this dogma is found untenable, as sooner or later it must be found. If the Church will maintain the Pauline theology instead of the religion of Jesus, it exposes itself to the danger of being involved in the decline of Paulinism. To establish religious belief upon the dogma of the unity of doctrine in the New Testament is to place it upon a precarious foundation. It is to disregard differences, varieties of interpretation, and departures from the teaching of Jesus, which are obvious to every thoughtful reader of these writings.

The clear discrimination, then, between the essential and the non-essential, the permanent and the transient, in the New Testament; between the divine word of Jesus and its human accretions and interpretations; between the intuitions of the great Master and the speculations of his followers; between religious truth and metaphysics; and between revelation and apocalypse,—appears to be the only means of bringing about the reconciliation of religious belief with the results of the critical investigation of the New Testament. The process is surely going on, and it will continue to go on, just as the adjustment of religion and science has been proceeding during the last quarter of a century. As the steady progress of science has effected the latter, so will the progress of

criticism effect the former result. One spirit lives and works in both—the scientific method. The adjustment in question cannot be forced. It is a matter of development. Traditions are long-lived, but they wither in the noon of enlightenment. When Christian faith shall have become critical, that is, when men shall have come to reason about what they believe, instead of unthinkingly accepting traditional doctrines, they will see the divine accord of all truth, and the adjustment of religious belief to the conclusions of scholarship will be effected.

The question is often asked, What is the use of all this overturning of accepted beliefs about the Bible? An ethical interest lies behind such a question, and it is worth answering for this reason. For it should appear that the higher criticism finds a utilitarian and ethical justification. It is not pursued with destructive purpose. No hostility to cherished beliefs animates its champions. The critic is not a doubter, but a believer. He would overturn nothing that ought to stand, and removes nothing without supplying its place with somewhat that is better. The higher criticism has the utility, then, that it clears the ground of religion of many things that cumber it and hinder the growth of the finest products of ethical and spiritual life. One might leave this whole question with the simple declarations that the truth and nothing but the truth is good, useful, and of ethical importance, and that so far as criticism tells the truth about the Bible its results may be accepted without apprehension in the faith that the truth will in the end bring forth life and strength. If the so-called believers had as much faith in the truth as the critic has, they would have no controversy with him. One of the ethical results of the higher criticism is that it dispels some of the illusions of faith. It awakens the intellect from the dream of credulity. It purges it of the fatuity of reposing in traditional beliefs in total ignorance of their grounds or want of grounds. This state of mind cannot but react disastrously upon character. I do not deny that a man may be excessively obstinate about opinions held solely on the authority of tradition, and that he may even go to the stake for them. But there can be no doubt that an intellectually grounded conviction is alone able to produce that finest type of character which maintains its integrity in temptation and stands the storm and stress of life. He who believes without knowning why, is in danger of acting without caring why. A reasoned faith acts as a moral tonic. A drowsiness of the reason is likely to extend to the conscience. Many morbid ethical conditions have their source in a moribund intellect. I would not by any means maintain, however, that criticism acts directly upon the emotions and will, so as to effect an enthusiastic fulfilment of the moral law. But it may safely be affirmed that, other things being equal, a well-grounded belief is intimately related to a well-ordered life. It is generally conceded that when the foundations of religious belief have been destroyed there remains little security for the life. But a religious belief overthrown and a religious belief not well grounded, are not widely different with relation to their possible moral results. So far then, as criticism tends to awaken men from the torpor of a traditional or conventional acquiescence in groundless dogmas and to induce a real, vital *belief*, it has an important ethical mission. The quantitative relation may be quite different after it has done its work. The number of things accepted by faith may be smaller. But it is morally more salutary to believe in little with the eyes open than to accept much in a "dogmatic slumber." Like certain meteorological conditions in the physical realm, the critical habit of mind vigorously exercised under a wise direction clears the moral atmosphere.

The ethical importance of governing all our actions by clearly apprehended principles, which are recognized by the conscience, is admittedly great. It is perilous to be turned aside by consequences hoped for or feared, and whatever tends to fix a habit of so doing or a tendency toward it should be shunned as morally unsalutary. The attitude toward the Bible which the uncritical habit of mind encourages and supports, is of the wavering and timorous sort verging at all times upon dishonesty. The dogma of Biblical infallibility is a perpetual moral menace to him who holds it. The presupposition that the Bible contains no discrepancies or contradictions calls for the constant employment of the expedients and arts of the harmonist, and the harmonist is always exposed to the temptation to deal unfairly with the writer whom he interprets. To do violence to the language of a Biblical writer in order to bring a sentence of his into accord with what he has said elsewhere or with what another Biblical writer has said, is a demoralizing practice. Ethically, such an art is but little better than the deliberate perversion of the words of a friend so as to make them say what you wish to have said. To be ashamed of such a performance, as men who are not hardened harmonists sometimes are, indicates a refinement of the moral sensibilities, which is unhappily too rare. To believe in anything which is not founded upon facts honestly looked in the face and fearlessly tested, is fundamentally contrary to the nature of things, and must have harmful consequences. These are generally so subtle and far-reaching as to be indeterminable by any analysis that we can employ. The forced and inconsequent "reconciliations" of Genesis and geology heve been harmful not alone to science and hermeneutics. In teaching men to juggle with words and to play fast and loose with the obvious meaning of a writer, they have had a moral influence which is incalculable. In like manner Gospel-harmonies are intended to establish belief in the accord of the evangelists with one another. But to the discriminating they are prejudicial to a belief in the intelligence, if not in the integrity of writers, who are constantly made to appear to say one thing when they mean another. Whatever shakes our faith in the simple directness and truth of men is ethically harmful. There is, then, a great difference in the ethical influence of the two procedures, one of which strives to make it appear that the evangelists obviously said one thing when their real meaning was something else, and the other of which bluntly shows that, as men liable to err and gathering their material from various sources, they do not agree in their reports, and in the nature of the case could not.

There remains time only to say that, to those who accept its conclusions, the higher criticism of the New Testament vastly enhances the moral influence of its teachings. For it is one of the important functions of criticism to discriminate between the different writings, trace their doctrines to their sources, aud determine in a measure the worth of each. So long as the New Testament is regarded, as it generally is by the uncritical, as a collection of oracles of equal importance, which must be brought into accord with one another, the impression that its teachings leave upon the mind is vague, confused and contradictory. Its great ethical teachings can attain their full efficacy only when the critical process has caused them to stand out in their solitary greatness in distinction from the apocalypse, the speculation, and the dogma with which they are overlaid. The New Testement only then becomes truly a book of life when one distinguishes the pure morality of Jesus from the redemption of Paulinism in which the ethical element is obscured by dogma. Even to the words of Jesus criticism must apply its tests in order to discriminate between what is original in them and the later accretions of the tradition in which they were preserved. What is of worth in the later Epistles is chiefly that in which the indomitable spirit of the Master finds expression. The distance between the Sermon on the Mount and the book of Revelation can be determined only by the measure of criticism, which shows the nearness of the one to our life and our supreme interests and the vanishing remoteness of the other. The application in detail of this principle I must leave to those who may kindly hear or read these words.

Huxley and Current Christianity.

REPORT OF A SERMON BY REV. W. D. SIMONDS IN "THE WISCONSIN STATE JOURNAL" ON JULY 8, 1895.

I should think that it would oppress the candid man to think that the world of science and letters has little in common with the creed he embraces. The creed in its Episcopal form is not only part of the common law, but part of the common life of England. Yet in the last half century no man in the world of letters or of science who could report himself across the water has spoken in defense of the old faith, except, perhaps, Gladstone. Nor in this land has any man able to report himself to European nations spoken in defense of the established creeds. There are two possible exceptions to this statement, Robert Browning and Nathaniel Hawthorne. Tennyson dying with a volume of Shakespeare in his hand, instead of a copy of the Hebrew Scriptures, seems to indicate the trend of the intellectual life of the age. Again, I should think it would trouble the candid man that the old objections do not hold. One could say in earlier times, "Look at Voltaire and Byron; they are men of commanding intellect; they cannot accept the old creed." And men would answer, "Look at their shameful lives, and see what your liberal thinking leads to." But now we can point to Lowell, Holmes and Whittier in letters, and to Huxley, Tyndall and Spencer in science, as men of unimpeachable integrity. It must occur unpleasantly to the candid mind in the old church that it is no longer possible to reply. "This is a half knowledge." When in 1809 Lamarck and in 1844 Robert Chambers propounded the doctrine of evolution it was laughed down as half knowledge. But when Darwin came with his careful investigation, Tyndall with his original methods of research, Huxley, of whom Darwin said, "When I read him I feel his great intellect," it was no longer possible for the church to bring in its verdict of "half-knowledge" with the same effect. Huxley was a man with a mission. His life was not the dream of his youth; he did not expect to live to popularize an unpopular thesis. But no room came to him until he chose the field of natural science. His object was to promote natural knowledge, to forward

the application of scientific principles to every department of life. He dedicated his life to knowledge in the belief that knowledge only—veracity of thought leading to veracity of action—would bring about the salvation of the world. Huxley invented the word agnostic. Loving the real, loving fact, he would, I think, have divided all subjects of human knowledge into three classes: first, those we know to be true by the laws of thought and the weight of evidence; second, those we know to be false because they are in direct opposition to the laws of thought and the weight of evidence; and third, those creeds and ideas toward which the attitude is one of uncertainty. The first class he defended, the second he avoided entirely, and the third he declined to affirm or deny, and invented for it the term agnostic, "I do not know." His agnosticism grew upon Huxley. He not only declared he did not know, but that knowledge was impossible on certain themes. Concerning the existence of God, pro or con, he declared that knowledge was impossible.

Concerning Huxley's attitude toward current Christianity, to his honor be it said that he stood almost alone among scientists in realizing the importance of the religious question. He gave a large share of the energy of his mature thought to overthrowing that religion which says, "Believe in an infallible Bible, in the atonement by blood, in salvation by faith, or your future will be dark with fear and shame." He believed that the good of Christianity is in a great measure counteracted by sectarian bigotry. He held that the old creeds and old teachings, however helpful to some individuals, in a great measure block human progress and are a barrier to liberal thinking. If the world is to be saved by knowledge, science, truth, it cannot be saved by devotion to outward forms and old creeds.

Huxley is called a narrow spirit because he was the enemy of all who live in pious mist. He gave his energies to winning for young men all over the world freedom of thought. The trial of Professor Briggs was the trial of every theological teacher in the land; it was a notice to every man not to speak his honest thought, or to do it at his peril. It is Huxley's grandest honor that for thirty years he tried to establish liberal thought by destroying those creeds which prohibited freedom. There was one religion toward which he had no feeling of antagonism, and which to him was sufficient. That religion is embodied in Micah, vi. 8, "What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God." The antagonism of science is not to religion, but to the heathen survivals and bad philosophy embodied in it, under the weight of which religion is sometimes almost lost sight of.

Spiritual Naturalization.

The word naturalization, by reason of its political use, suggests the presence of the foreign proletariat, the unpleasant odors of the steerage deck and the offensive atmosphere of corrupt politicians. I want to forget this debasement of a term that should be consecrated to a holier service. Its proper political application is a shadow of the better conception. The foreign citizen proposes to become one of us. He is put under a discipline of assimilation. He must wait among us a few years until he is purged of his old political blood and tissue; until by custom and practice he is transformed into a new political nature—our political nature.

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In a broader and more exalted sense a man is naturalized when he has attained a spiritual unity between himself and material existence that is not himself; when he recognizes the movement of feeling in matter, something like the reaction of human nerves when a flower opens its eye to a ray of sunlight; a glint of humanity in the intelligence and faithfulness of his dog; when he is able to detect in nature a soul responding to his own soul as face answers to face. He may not be able to analyze or define what he sees. Rather he has a sixth sense; also he feels what he sees. Perhaps he knows nothing about the chlorophyl grains in the green leaf, that join with sunlight to set carbon free and help the plant to digest it; but he feels that his plant people rejoice when they are fed and watered. I have even heard women talk to their flowers, when ministering to them, as they talk to their babies. Such is the at-onement of a naturalized spirit.

A naturalized man discerns effort in nature—sometimes ethical effort. On the bank of a brook, continually eaten away by the eroding current, is a tree that has lost half its root hold—surrendered to the avarice of the stream. Half its roots are exposed, and under the weight of infirmity it has leaned over so that its drooping members feel the rush of the waters. A strong branch near the base of the trunk has shot up as vertical as a plumb-line. "See," exclaims this man, "how that tree is trying to recover the upright!" His ethical spirit has discovered the ethics of nature. He feels what Emerson puts into form of words:

> All things are moral; and in their boundless changes have an increasing reference to spiritual nature. Therefore is nature glorious with form, color, motion; that every globe in the remotest heaven, every chemical change from the rudest crystal up to the laws of life, every change of vegetation from the first principle of growth in the eye of a leaf to the tropical forest and antedeluvian coal mine, every animal function from the sponge up to Hercules, shall hit or thunder to man the laws of right and wrong, and echo the Ten Commandments.

This new birth into nature comes partly by inborn impulse, and partly by discipline, study, experience, and by keeping company with her, as the foreigner is in fact assimilated by association and absorption before he is declared to be so in legal form. The naturalized soul turns smoothly in nature's socket, like a sensitive eye-ball. It has little sympathy with the popular crowd who see only prettiness in rural excursions—pretty landscapes, pretty flowers, pretty birds, and pretty sky and clouds. It is a comparison of this son of nature with the superficial crowd that causes me no little study. Are they keeping to the norm, and is he, impelled by a bit of genius, wandering from it? Or does his posture of soul indicate an advance point of attainment at which all must at length arrive? I must profoundly believe that the children of Mother Earth should never be weaned or be sent to the foundling hospitals of this penny-wise world. Nature is the fountain of living water. In her is plenary inspiration.

He who would be truly naturalized must sit at Nature's feet and learn. Science will be his interpreter. The prophets and poets of nature will instruct his head and woo his heart. Emerson and Thoreau will help him; Wordsworth, Shelley, Browning, every poet who uses nature to interpret spirit will help him. Among all, none has gathered into himself so robust an embodiment of the nature-spirit as has Walt Whitman. His "Man-of-War-Bird" bespeaks his genius. This "blithe spirit" laid to the measuring rule is three feet and a half long; seven feet in extent of its "prodigious pinions;" its weight only three pounds and a half.

This is the way the aerial miracle is touched:

> Thou who hast slept all night upon the storm,
> Waking renewed on thy prodigious pinions
> (Burst the wild storm? above it thou ascend'st
> And rested on the sky, thy slave that cradled thee),
> Now a blue point, far, far away in heaven floating,
> As to the light emerging here on deck I watch thee
> (Myself a speck, a point on the world's floating vast.)
>
> * * * * * * *
>
> Thou born to match the gale (thou art all wings),
> To cope with heaven and earth and sea and hurricane,
> Thou ship of air that never furl'st thy sails,
> Days, even weeks untried and onward through spaces, realms gyrating,
> At dusk that look'st on Senegal, at morn America,
> That sport'st amid the lightning-flash and thunder-cloud,
> In them, in thy experiences, had'st thou my soul,
> What joys! What joys were thine!

This spiritual unity with nature is generic, and must include every aspect under which nature appeals to us. It may be, it commonly is, defective in sweep and expansion. Most of us are won to nature by her brighter and more fascinating expressions. I recall the touching account given by my old friend Powell, at the Liberal Congress, reciting how he was led to the presence of the immanent God by "all the banks of flowers up and down Illinois." Would any one of us suppose one could be wooed to the indwelling spirit by so terrible an aspect of nature as I shall now describe? With my three daughters I was residing at Coronado. From time to time we had felt a few slight earth-shocks, but near the middle of one dark night we were roused from sleep by a deep rumbling, and then a crashing sound as if the whole house were crumpling in the grasp of some Titan, followed by a swaying that canted picture frames suspended on the walls fully twenty-five degrees, stopping the pendulum of the clock, besides precipitating other household confusion. This shock brought with it a horrible paralysis of mind, in the midst of which a conscious repose was as quickly restored by a gentle voice calling: "Come quick, Papa, if we are to go down let us all go down together." Then there came to me a "sweetly solemn thought" that if the earth opened its mouth beneath us we should all be enclosed by the lips of God. It seemed to all of us, as we huddled together in our white *de*scension robes, that there was a grim and massive beauty in thus paying the last debt to nature. When the swaying motion had ceased, and I was trying to coax sleep, I called to mind the horrors of Lisbon and Pompeii, the slaughter of thousands of innocents by cruel earth-jaws and cataracts of molten lava. Was there any God in this? The music of the ocean breakers, now restored to hearing, seemed to bring an answer from the aborigines of Japan, who charge the motion of the earth-crust to the turning of their great God in his bed. Thus is it possible to learn a lesson of sweetness from the sublime consternation of nature and from the poetry of savage myths.

This goose-skin aspect of the established order belongs to nature as much as do the violets that Brother Powell kissed "as the finger tips of God." Nature never ceases to vary her drama with the gorgeous terrors of her tragedy. The ocean depths are a constant scene of carnage and cannibalism. The African forests shelter a perpetual festival of cruelty. The tragedies of the birds are at our very doors. The wanton butcher-bird's murdered captives hang on the tree. It is this glimpse of the Terrible, which rightly interpreted is a vision of Love, that

led Dr. Arnold, of Rugby, to say: "The whole subject of the brute creation is to me one of such painful mystery that I dare not approach it."

We are striking the source of atheism, which is chiefly an abolition of the man-like God. "If there be a God, he would have made a better world than this." The old theology bred atheists by constructing an anthropomorphic God and separating him from the world he created, which he left spinning under the superintending grin of the Devil. The tragedies were in harmony with the divine decrees of election and everlasting punishment. But what will the liberal do with such a variegated mantle thrown around his indwelling deity? If he believes that the rainbow, the sunset and the lily are the "crystallized thought of God," he must include in this invested mind the flood, the lightning, the tornado and the earthquake, with their involved pain, misfortune, separation by death—all that is embraced in the word evil. The spiritually naturalized mind may rest in the thought that evil is unconquered good, masked good, and may see "the soul of good in things evil;" but the alien has not this insight and must be taught.

The comprehensive prophet and poet of nature are still wanting, but they are coming. When they are here, I think they wil reveal, embody and impassion the unity o nature in such a vivid light as to harmonize all apparent contradictions. The "liquid splendor" of nature will embrace all.

The lesson contains no mystery. It is easily read, but it lacks verbal expression to win the attention of the denaturalized mind. The unity of nature is a demonstration. The history of organic life fromits lowest primitive forms is bound up with destruction. Side by side were evolved the amœba and the diatom, the animal and the plant. These two lines of developing life—the life that makes food and the life that lives on this food—run parallel through the whole career of progress. Had there been no diatom there would have been no amœba, no man. The animal lives by protein which comes from protoplasm. The plant alone makes protoplasm, and the animal lives by destroying protoplasm. This means death to the plant. Destruction or death is but changing the form or expression of energy. Nothing is lost. No matter in what way it comes, death is as natural as birth. It is essential to the progress of life and the unity or nature. The only limit nature sets to destruction is necessity, and this limit is generally observed by all animal life except the highest—the man. If we recoil at the thought of death as a necessity, how shall we help ourselves by denying the indwelling God! We are left with a still greater job on our hands; we can not deny nature or its process; nor can we deny the structure of our own minds which compels us to admit that the process of nature is wise and just and that no better scheme is conceivable.

The law of sacrifice is impressed on the constitution of things and belongs to the indissoluble unity in the progress of life-forms. The quail lives by the destruction of plant and animal life, and the hawk lives by the destruction of the quail. The smaller bird cannot live always, and its death by violence is a sacrifice to the progress of life as a whole in no essential respect different from its death by old age or decay. In either case the chemical elements that compose it are liberated for other use by the animal and plant community. The earth itself is not complete, and it is necessary that its crust be adjusted by seismic movements that may involve the sacrifice of human life. The crust of the Pacific Coast is geologically young; and slidings with quakings, even with possible destruction of life, are as necessary to its progress toward the point of equilibrium, for the benefit of coming generations, as is the sacrifice of field-mice to owls or of quails to hawks. To be able to see this unity by sacrifice, this sacrifice of parts to the whole, without essential loss and with gain to the whole, is to complete that entire sympathy of the human soul with nature which may be called perfect naturalization, or natural holiness.

Now behold the immanent God instinct in this dramatic expression of nature, with the scenic alternations of light and darkness, birth and death, flowers and cyclones, floating worlds grown ripe and stars going to decay—this is the transcendent fact in the harmony of the universe. The only bond that holds the whole together, the only unchanging liquid being in which all floats is the omnipresent, eternal spirit.—JOHN MONTEITH in *The Non-Sectarian.*

The Preacher in Politics.

It is said sometimes that we have no more use for the preacher in politics than for the merchant, manufacturer, railroad man, plumber, ditcher, lawyer, doctor, etc. All of these are due in politics, but only as citizens and men, not as representatives of certain professions or trades. At first sight this seems a fair statement. But it is not so. There are two principal answers.

First, in this country many men are in politics tremendously, not only as citizens, but distinctly as representing special private interests. For example, the sugar trust, manufacturers of woolen goods, the Standard Oil Company, railroads, and countless other interests more or less well known. All these are in politics with a vengeance, from secret caucus and open primary to the United States Senate. The numerous lobbies, rich in numbers, wealth and influence, abounding at the sessions of all state legislatures and the national congress, are not there chiefly for the purpose of giving legitimate information to legislative committees. They are "in politics" with a very clearly defined purpose. They never forget it.

So that if the preacher should get into politics as preacher he would find plenty of company. The first answer, then, to the charge that the preacher is not wanted in politics is that he is wanted there just as much as the others are. It is no worse for him to be there looking out for his own interests than it is for other men to be there for such selfish purpose.

This reply, good enough for argument, ought to reveal something of the hideousness of our American politics. There is a degeneracy more rapid than most minds can follow in just the direction above hinted at. There have been times in American politics when there were causes uppermost worthy the devotion of a man's life. There seems to be beginning to appear above the horizon some new causes of that nature. But meanwhile, in the latter years, the main business of American parties has been, in the language of a great party leader, "mighty small politics."

The second answer to the suggestion that the preacher, as preacher, has no right in politics, is one that interests us more. A clear conception of what the true preacher's real mission is will make it perfectly plain that he has no more business out of politics than a fish has out of water. The preacher may be defined or looked upon in several different ways:

First, he may be considered an ecclesiastical functionary, a builder up of the denomination or local church to which he belongs, the engineer of the ecclesiastical machine. His church may be merely his larger self, and his work for his church may thus show few elements of divine horizon. There are few men who can be narrower or more contemptible in politics than the mere ecclesiastic. The annals of the Church of England abound in confirmation of this statement.

Or, second, the preacher may be merely a theological "defender of faith." What is meant by the word "faith" in that connection is a creed, but a creed is not faith at all. It is a wretched misunderstanding and misuse of the word "faith." The fact that such usage is wide in Christendom makes the case all the more deplorable. It is as impossible to judge of a man's faith by his creed as it would be to determine a man's ability to sing by the size of his mouth. The appearance in the field of active politics of the minister functioning as theologian is indeed ground for general ridicule or general alarm, according to the size of his appearance.

Or, third, the preacher may be looked upon as the congregation's hired man. He is the ecclesiastical and theological attorney retained by the pews. The preacher who in this capacity should appear in politics should be judged like any other lobbyist, that is, according to the worthiness of his cause and his motive.

But the true preacher is none of these things. Or, if he is any of them, these works are every one infinitely subsidiary to his main function, which is to be only a voice of righteousness. Let us say rather he is to be even the Voice of Righteousness. There is no use disguising from ourselves the fact that there is an awful degradation of the conception of the preacher. It is a terrible thing for him to have repudiated his mighty mission as the voice of the good and right among the people, for any mere functionism whatsoever. If we preachers will only open our eyes widely enough we can discover this degradation all about us. It is visible in the estimate which the community too often places upon the preacher. There are glorious exceptions to this. There are thousands of preachers who are eminent citizens, foremost in every good work, suggesters and leaders in every high reform in the communities in which they live. But taken by and large in the nation, the power of the preacher in the community has sadly become to be reckoned as limited to ecclesiasticism, theology or attorneyship for his particular congregation. His work has come to be too much narrowed within his own church building, and limited to his own adherents. Now all that must be changed. This change is rapidly coming about. There are signs of it everywhere. Strong preachers are assuming their rights of leadership in the community. The reform has as yet not gone very far, but far enough to give us a vision of what may shortly come to pass. It means sacrifice, misunderstanding, denunciation, much bitter and diabolical opposition. It is not likely that the preacher who magnifies his office as the voice of righteousness in his community will be able to hit upon a plan that commends itself to the approbation of those who get their living by works of unrighteousness in his community. "There is great difficulty in prosecuting most criminals in a way that will exactly conform to their convenience, or fall in with their aesthetic predilections."

Now, if there be not in the nation a place

in its politics for this universal man in his function as Voice of Righteousness, then indeed is the nation nigh to perishing. That will befall us which befell that ancient nation when, "where there is no open vision the people perish."

We discover, then, that the objection to the preacher in politics is founded on a misconception of the preacher's function. It might be an interesting question to raise, who is to blame for that misconception? Profound repentance may be in order and work meet for repentance on the part of some of us who have dared to assume the holy office of preacher. It is certain that there is wanted no such preacher in politics as the mere functionary or theologian or church attorney.

But let us change the basis of discussion. Let us re-define "the preacher." This redefinition is more immediately for the good of the nation than for the preacher. Little matter for him; he can get his living in some other way. But alas! for the nation that lacks such a voice of righteousness widely scattered throughout its domain. That nation is far on its way to degradation which does not with permanent insistency demand that such voices be, and be heard and obeyed.

The social age of the world upon which we have entered makes imperious demands upon the preacher that he find no rest for his soul anywhere outside politics. We must, of course, use the word politics in its widest and truest sense. The preacher ought indeed never to be a partisan, except in those cases where one party is so clearly morally wrong that there is no danger of confusion between ethical and merely partisan considerations. The next generation or two in America, and probably largely in Christendom also, is pretty sure to find the true preacher more and more vitally in the true politics.—GEORGE A. GATES, in *The Kingdom.*

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—Religion, in having mystery, is in analogy with all around it.

Mon.—Spiritual life is not a visit from a force, but a resident tenant in the soul.

Tues.—The problems of the heart and conscience are infinitely more preplexing than those of the intellect.

Wed.—Do not grudge the hand that is moulding the still too shapeless image within you.

Thurs.—Keep in the midst of life. Do not isolate yourself.

Fri.—He who seeks to serve two masters misses the benediction of both.

Sat.—If a man does not exercise his soul; he acquires no vigour of moral fibre.

—*Henry Drummond.*

My Robin.

When I was a child, beside our door,
In a green and spreading sycamore,
There sung each morning, with note as clear
As a crystal brook, and full of cheer,
A robin.

I watched his plumage in childish glee,
And fancied he sung his song for me;
And the melody lingers in heart and brain,
Making me often a child again—
My robin.

I look for his coming in early spring,
When the crocus opens, and maples bring
Their crimson tassels to kiss the breeze,
And the sunshine dallies with new-leaved trees,—
My robin.

I hear him sing as the sun goes down,
And the stars come out o'er the silent town;
But there's never a harsh or mournful note,
That wells afresh from the warbler's throat,—
My robin.

And I learn a lesson of hope and cheer
That carries me on from year to year;
To sing in the shadow as in the sun,
Doing my part till the work is done,—
My robin.

—*Sarah K. Bolton.*

Baby Footprints in the Slums.

Shadows.

Some time ago I wrote an article on "Child Life in the Slums." It was circulated very generally throughout this country, and was afterwards copied and sent out to other parts of the world. In my mail, one morning not long since, I found a letter from India, telling me how that article has been read away off in that eastern land. The missionary who sent me the tidings had herself read it aloud to the class of Hindoos among whom she labored; and their hearts were so touched by the story of suffering and sorrow that they subscribed and sent me twelve dollars for our work amongst the outcast babies in this Christian land.

American dollars have been sent by the tens of thousands to evangelize the dark-skinned heathen of India, but this is the first time I have heard of the return of those dollars from far India's children to bring some comfort and hope to our heathen at home. Very precious to my heart was this gift for our work.

Sad as are the stories of dead babies, far sadder are the stories of the babies that live. One pitiful case touched my heart especially, for it was during the hot, sultry weather, when we are so careful that our babies should have the purest of milk, and the most watchful care, to ward off that dread summer complaint. The father and mother had been long without work, and the little room was barely furnished, though clean, and the family was absolutely starving, while in the mother's arms lay a wee baby, nursing at a bottle that had in it nothing but cold water. But the cruelties that are sometimes perpetrated on these frail little bodies are such that to have killed them outright would have been a far less crime; and yet the wrong-doers often go unpunished, or the punishment is so inadequate that they repeat the offense as soon as the restraining prison doors lie behind them.

You have seen the tall grass, with its neighborly daisies and clover, waving in the breeze, and tossing its flowery head, powdered with gold, in the warmth of summer sunlight. The next day you have wakened to find the field shorn, clover and daisies, grass tassels and leaves, all lie still and withered. While you slept in the early dawn the mower's scythe was busy, and they, poor things! fell powerless before it. Just so does the angel of death come in the heat of summer to our slums. Not to take here and there a flower for the heavenly garden, but with big sweeping strokes to carry off by scores and hundreds these poor wee flowers, who have already been so often parched for want of water, scorched by the sun of suffering, and trampled beneath the ruthless feet of men. Infectious disease, hereditary taint, improper food, excessive heat, and the dread cholera infantum, all claim a hand in this harvest of child lives. "How awful! how sad!" some mother's heart may sigh; for to her death is the worst and most awful thing that could come. But we are tempted to whisper an earnest "Thank God!" (much as we grieve to see the tiny sufferer breathe its last) for each little flower transplanted to the bright, pure, glad garden of heaven, from the weed-grown, poisonous ground out of which God in his tender love has taken them.—MAUD B. BOOTH, in *S. S. Times.*

INSTEAD of books and grammar rules, the teacher of languages should commence with giving the foreign name to all the familiar objects which the schoolroom contains, and with which it is surrounded. The door and the window, the teacher's rostrum and the children's seats, the fire, with the tongs and poker, and the coal-scuttle, the pictures on the wall, and the lobby, where caps and great-coats, and umbrellas for a rainy day, and all the paraphernalia of a well-ordered school are marshalled in orderly array. And not only inside but outside the school-house, everything that meets the eye of the observant tyro should be greeted with the new name—the old castle on the bræ, the hollow cave in the glen, the flowers in the meadow, the cloud-cleaving Ben that kisses the sky, and the garden of flowers in the green meadow; also all living creatures that habitually meet the eye and delight the soul of a healthy young child—the dog that wags his tail, the cock that crows, the hen that pecks the gravel for grains of corn, the bird that sings in the wood, the duck that paddles in the pond, and the trout that rises to the fly; all this in the direct and circumambient drama of living interest, not grammar rules and gray books, should form the material used by the teacher of languages, just as directly as the stones from the quarry form the material out of which the cunning architect trims his cottage or piles his palace.—J. S. BLACKIE in *Littell's Living Age.*

POWER is a matter of growth. The power to help others grows with the habit of doing each day a little more for others. "The lifting power of a magnet grows in a very curious and unexplained way, by gradually increasing the load on its armature day by day, until it bears a load which at the outset it could not have done." It is the exhilaration of our maturer life to find that we have acquired a power of adding burden to burden, and service to service, which in youth would have been impossible. The power to serve men grows, like all great and valuable qualities, by gradual accretions. As burden-bearers we ought to grow stronger and stronger, for God has made provision for our growth in this way.—*S. S. Times.*

EVEN the humblest person who sets before his fellows an example of industry, sobriety and upright honesty of purpose in life, has a present as well as a future influence upon the well-being of his country; for his life and character pass unconsciously into the lives of others, and propagate good example for all time to come.—*Samuel Smiles.*

TRUE prayer is an effort to find God's will, not to change it.

A NEW terror is added to the lives of English poets—the apprehension that if they die, Swineburne may write verses about them!—*Indianapolis News.*

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Appleton, Wis.

Rabbi E. Gerechter has been re-elected professor of Hebrew at Lawrence University. He will also instruct an advanced class in German.

Athol, Mass.

Rev. Carl G. Horst, formerly of Pittsfield, has been called to be minister of the Second Unitarian Church at this place, and on July 11th he was installed, E. D. Wilson, Esq., one of the congregation, performing the installation ceremony, in the course of which he said:

"We ask you to subscribe to no creed, but we ask you to preach the faith. We recognize that as one's knowledge broadens, his belief changes; what is miraculous to the child is commonplace to the man. But while beliefs change, faith remains. The truth, so far as we know the truth, is our creed, and nothing that is true is heresy. We ask you to broaden our knowledge of the truth and to strengthen our faith."

Lancaster, Pa.

The cornerstone of a handsome new synagogue for Cong. Shaarai Shomayim was laid on June 30th with Masonic ceremonies, conducted by District Deputy Grand Master A. J. Kaufmann, of Columbia, assisted by the local Masonic fraternity. A large crowd was present. The religious exercises were participated in by Rev. Dr. J. Y. Mitchell, of the First Presbyterian Church, and Rev. Dr. J. T. Satchell, of the First Methodist Episcopal Church. A sketch of the congregation, one of the oldest in America, was read by President Bruno Astrich, and an address by Rev. Isidore Rosenthal was a special feature of the exercises. The new synagogue will cost $25,000. Mr. Bruno Astrich in his address referred to the antiquity of the community, dating back to 1747. The present congregation was organized in 1855 and the old synagogue dedicated in 1867. Other officers are: Vice-president, Adolph Gansman; secretary, Morris Strauss; treasurer, Edward M. Cohn; trustees, Jacob Selig, Albert Rosenstein and Maurice Rosenthal.

The Sunday School.

The World Is Saved by the Breath of the School Children.

The Past Sunday School Year.

Now that another year's work is behind us, many of our Sunday School helpers will want to look back at what the year has brought forth. Most of them will find it a difficult matter to measure the success of the past year in such a way as to draw lessons from it for guidance in planning the next year's work. But such a reflection may do much towards improving each individual school and perhaps the following questions and suggestions will be of service:

1. Has the year's work tended to develop any special traits of character, good or bad? (Sometimes a school as a whole seems deficient in one particular trait which therefore needs cultivation.)

2. Have both teachers and scholars been led to look on this study-work as a great privilege, worthy of hearty attention? (What a treat it is to see life through the clear glasses of our liberal faith!)

3. Has the time given to each topic been ample to allow of thoroughness in the teaching, or has there been a skimming over a great deal of surface? (Some teachers plan each lesson with a view to scoring just one point and then driving that point home.)

4. Have the methods of increasing attendance and interest been of such a nature as to be lasting in their results? (A Lend-a-hand Club and a military brigade may seem equally effective at first, but the one may prove a permanent help, while the other may detract from the proper work of the school.)

5. Have the scholars contributed their share towards both the regular services and the festivals or entertainments? (Most pupils take greater interest in the school when they feel that they have "a work to do.")

6. Has the spirit been kept before the letter, the thought before the form? (There is danger in the tendency towards routine or towards machine-like over-organization.)

7. Has there been the incentive of privilege, of duty and of pride in well-doing, rather than the hope of reward or the fear of admonition? (A feeling of personal responsibility on the part of the pupil and of pride in the record of his class will do more good than any prizes or censuring.)

8. Has the year's work been presented as a detached and completed study or as a stepping stone to another year's work? (Pupils in the day schools know that they advance step by step, grade by grade.)

9. Have the parents been interested in the work and worth of the school so as to lend their hearty co-operation? (If the parents are interested early in the fall, the year's work may be doubly effective.)

10. Has each teacher made his class a little parish in which he could act as friend and adviser? (Few teachers seem to appreciate this perhaps greatest privilege of their vocation).

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The Study Table

HONEST MONEY. By Arthur I. Fonda. New York: Macmillan & Co. 203 pp.; $1.00.

Mr. Fonda has written a very interesting book. But in this matter of money the ministers are all laymen and so, for that matter, are all other people except a few who might be sought for in congress with a flash-light in the day-time and not be found. If Mr. Fonda's opinions are not heretical, they are certainly not academic. His discrimination between gold and silver is not so rigidly in favor of the former as that of the average eastern banker and financial editor. The free coinage of silver would, he thinks, be attended with much immediate disturbance,—it would send all our gold abroad for one thing,— but ultimately, he thinks, it would work advantageously. Would he, then, continue the free silver that the grace of high prices may ultimately abound—these being the work of his high calling? He would not. Nor would he cling to the gold standard. He proposes a new system of paper money, which he contends is very different from the "fiat money" of the green backers. It appears to be extremely complicated and utopian, the sort of thing which always suggests Omar Khayam's method of world-reformation:

"Would we not shatter it to bits and then
Remould it nearer to our heart's desire."

Incidentally there is some suggestive comment on current methods and ideas, and the new scheme is certainly ingenious, but we have as little notion that it can be made intelligible to the average politician "to profit withal," as that the love of country can be made to seem to him more than the love of party, or the love of party anything better than the love of spoils. C.

THE MESSAGE OF MAN: A BOOK OF ETHICAL SCRIPTURES gathered from many sources and arranged by Stanton Coit. New York: Macmillan & Co. 323 pp.; $2.00.

Dr. Coit has done herewith a most laborious and effective piece of work. He has arranged his selections under ninety-two different heads. The selections are most admirable. There is hardly one of them that is not worthy of the noble company in which it is found. At the same time they have not in their continuance the lyric quality which will make them serviceable for reading in public religious services. They are more suitable for the closet. Here is a mirror in which many a man may see himself with dread and shame, and also see the way of his redemption from the evil powers. There are two indexes, which are models of con-

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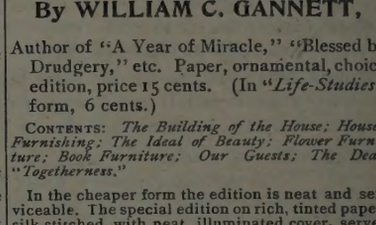
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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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scientious preparation. The first is an index of the chapters and the sentences in the order of their occurrence, all changes being indicated. The authors' names are not given with the selection in the body of the book. This is better for the ethical purpose, and it pleases the curiosity of the reader. He will find himself tasting the different sentences and trying to guess their authors. The second index is one of authors and editions. Baxter, Channing, Emerson, Kempis and Milton are in the lead. Cardinal Newman and Thomas Paine furnish the same number —two! It is certainly remarkable that Parker does not furnish one. We would agree to furnish as many from him as there are from Emerson or Channing, and not unworthy to be put with theirs. Notwithstanding this and some other notable omissions, Dr. Coit has earned our gratitude by the careful preparation of a book which deserves a wide circulation. C.

THE MEANING OF HISTORY AND OTHER HISTORICAL PIECES. By Frederic Harrison. New York: Macmillan & Co. 1894. 482 pp.; $2.25.

We have here a series of masterly essays from a writer whose least words are weighty. In the first, which names the volume, he first deals with those who decry the value of history and then with those who find its value in some fifty different things. For him it is a story of the progress of humanity, made principally inspiring by the examples of great men. He is severe upon the emphasis placed on the personal wickedness of the past. But a good deal of that is necessary to give us our perspective; to help us to appreciate the virtue and the worth. Next we have a great chapter on "The Connection of History" and then one on "Some Great Books of History." Some of us would vary his titles and many of us note the imperfection of his American list. "A Survey of the Thirteenth Century," the century of the great cathedrals of Salisbury and Amiens and Burgos, a century of great rulers, and (Mr. Harrison would say) of the virtual close of the Middle Ages. Sabatier agrees with him in his delightful life of St. Francis of Assisi. There are very characteristic chapters on the work of the French Revolution, the treatment wisely sympathetic and comparing the France of 1789 with that of 1889. Chapter viii. deals with "The City" in four parts, ancient, mediæval, modern and ideal. Next we have impressions of Rome and Athens, Constantinople and Paris. In connection with Constantinople the problem of "the sick man" is treated. Mr. Harrison does not think that the suppression of "the unspeakable Turk" would help things much. It would mean Russia on the Bosphorus and that would mean interminable war. London also has a chapter, and at the last we have some consideration of the sacredness of ancient buildings. Mr. Harrison has the true historic sense. Those who generally claim this would make the past authoritative and final. But it is historic continuity we want, and that means the fulfilment of the past by the assumption of its higher meaning in an order that is forever fresh and new.

C.

THE DIRECTORS OF THE OLD SOUTH STUDIES, in Boston, have added to the series of Old South Leaflets President Monroe's message of Dec. 2, 1823, in which the famous "Monroe Doctrine" was stated. It is fortunate that at this time, when there are such frequent appeals and often such ignorant appeals to the Monroe Doctrine, the original document is thus made available for everybody. Ignorance at any rate is unnecessary when Monroe's message in its entirety may be had for five cents. A few brief paragraphs in the message formulate

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the doctrine itself, but it is interesting and useful to read these in their setting, to get an idea of our political conditions and relations at the time. The message is supplemented here by historical notes and references to the literature of the subject; and the leaflet should be in the hands of every politician and editor and student of history in the country. The number of this leaflet (56) is a reminder of the great mass of valuable historical documents already published in the series of Old South Leaflets. The leaflets are a boon to our schools and our people.—*Directors of the Old South Meeting House, Boston.*

The Magazines.

LITTELL'S LIVING AGE has had some very interesting numbers recently. That of June 29 contains the article on Burmese Women from *Blackwood's Magazine*, by a British official who has spent many years in the country (Fielding), and an interesting review of "A Century of Science" from the *Monthly Review*. From the former it appears that "nowhere under the sun has any nation accorded to its women such absolute freedom, such entire command of their lives and property, as have the Burmese"; and that "of all women in the world none are more womanly than she is," "to those that know her she is everything that is lovely and desirable in womanhood." The issue of July 6 contains the most judicious article on the religion of India that we have anywhere seen. It was written for *The Contemporary Review* by G. Mackenzie Cobban, a broad-minded missionary of many years' experience, and is appreciative and sympathetic without being in the least partisan or fulsome. There is also an instructive article on "Italian Disunion," and a study of life in the seventeenth century, "The Home Life of the Verneys."

THE PHILISTINE for July seems to us a more pleasing number than its predecessor. Its fun-poking is somewhat more genial, and, generally speaking, there is more of the smile and less of the sneer. Walter Blackburn Harte contributes an "Interview with the Devil," in which he brings out the ingratitude of the clergy to the prince of darkness; Elbert Hubbard writes tolerantly of "Fashion in Letters and Things," and Eugene R. White asks "Where is Literature At?" Wm. McIntosh, L. Baker, E. R. Champlin, R. B. Mahany and G. F. W. also contribute. We would urge the managing editor to be more careful in regard to proof-reading. In both issues we have noticed blunders, and a magazine like *The Philistine*, whose charm is so largely in its get-up, should make special effort to keep its form perfect.

IN THE *Biblical World* for July Dr. Gustav Weil's "Introductions to the Quran" reaches a very interesting point, treating of the origin of the caliphate, the origin of the Muslim sects, and of several of the specific doctrines of Islam. It is accompanied by a small but helpful bibliography. In this number, the University of Chicago announces its forthcoming *American Journal of Sociology*, a bi-monthly of which Head Professor Albion W. Small is to be editor-in-chief.

THE REVIEW OF REVIEWS for July is an especially interesting number. One need not accept all Dr. le Plongeon's theories to recognize that there is great value in that archæologist's investigations in Yucatan, some notion of which is given in the article on "Mexico as the Cradle of Man's Primitive Traditions." The sketchy article on the Political Leaders of New South Wales would have had greater value had it been accompanied

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by a brief statement of the present political situation in Australia. The other special feature of the month is the paper on "Wall Street and the Credit of the Government" by the editor of *Bradstreet's*.

THE BIBELOT for July is devoted to the late John Addington Symond's essay on "The Pathos of the Rose in Poetry," to which is appended Andrew Lang's charming lines "On the Garland Sent to Rhodocleia." Mr. Mosher has again demonstrated his excellent taste in selecting this beautiful essay which combines so rarely literary charm with the charm of learning.

LITTLE JOURNEYS TO THE HOMES OF GOOD MEN AND GREAT has its June number devoted to Victor Hugo. Readers of THE NEW UNITY have already had the pleasure of reading the first of the three divisions into which the essay is divided, and we promise them that they will find the sketch of the great writer's home at the Isle of Guernsey, the scene of "The Toilers of the Sea," pleasant reading.

DR. HENRY C. MCCOOK'S new volume, entitled "Old Farm Fairies; or, a Summer Campaign in Brownieland Against King Cobweaver's Pixies," will be published July 20, by Messrs. George W. Jacobs & Co., Philadelphia. It presents in a pleasant and most interesting form, some of his observations and findings in natural history. The spiders are assigned the part of Pixies or goblins, and the Brownies are made to personify insect forms, especially those useful to man and against which spiders wage continual war. It is a book that will interest old and young alike.

DR. ANDREW D. WHITE has an article on "Beginnings of Scientific Criticism" in the *Popular Science Monthly* for July. It tells how the first few scholars to turn scientific investigation upon the Hebrew Scriptures weer suppressed as they arose, and how wider and wider acceptance has been won for their results by the increasing number of their successors.

The Newest Books.

All books sent to THE NEW UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of THE NEW UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from UNITY Publishing Co., 175 Dearborn St., Chicago, by forwarding price named below.

THE WATCH FIRES OF '76. By Samuel Adams Drake. Illustrated. Boston: Lee & Shepard. 270 pp.; $1.25.

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AN OLD MAN'S ROMANCE. A tale written by Christopher Craigie. Boston: Copeland & Day. 215 pp.; $1.25.

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PRAISE AND THANKS: A Hymn Book for the Young People's Christian Union of the Universalist Church. Boston: Universalist Publishing House. Paper boards; pp. 96.

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The Reconciliation of Religion with Science. By Corvinus. Chicago (213 E. Indiana St.): H. L. Green. Paper, pp. 39; 25 cents.

Has Mental Healing a Valid Scientific Religious Basis. Substance of a paper read by invitation before the Clergymen's "Monday Club" (Unitarian Ministers of Boston and Vicinity), June 3, 1895. By Henry Wood. Boston: Lee & Shepard. Paper; 31 pp.; 3 cents, 10 for 25 cents, 50 for $1.00, 100 for $1.75.

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The Oriental Christ. By PROTAP CHUNDER MOZOOMDAR. 193 pages. Cloth, $1.25.

The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

Thirteen Chapters, viz., *The Bathing, Fasting, Praying, Teaching, Rebuking, Weeping, Pilgrimming, Trusting, Healing, Feasting, Parting, Dying, and Reigning Christ.*

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disturbances in otherwise happy homes. Its twin brother, the humor-producing bologna, may be eaten cold without alarm; but imprisonment makes him restless, and gives one that tired feeling. Pork, though one might preserve a yardful of moly as a safeguard, suggests trichinosis and the trick of Circe. The haggis is shrouded in mystery, but fortunately, we are condemned to make a dash at a dish of it only once a year. Fish will stimulate the blood. Even with the king of the tribe, salmon, we are never quite safe. The eruptive qualities of the rash oatmeal are too familiar to be questioned.

Alas! what are we to eat, what are we to forego? Vegetables have their devotees: but in the potato there is gluten; in the fiery horse-radish there are the seeds of indigestion and indignation; in the cabbage or the cauliflower there is often agony. Insect life dwells complacently in the golden pippin, and propagates in the northern spy. A new diet, surely, is sorely needed, if we must keep pace with the progress of science and the results of the investigations of the doctors. The old foods must go. They have killed too many. An appeal to the Grand Diet of Worms might be made for succor, but do we not know that even the worm will turn?—*Atlantic Monthly* for June.

The Second Summer,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

Natural Causes of Lying.

Nothing is more common than to find children, with an evidently rudimentary conception of truth, who willfully and often for no reason make exaggerated or false statements, who seem really to deceive themselves as well as others, who make their relatives miserable by threatened lack of responsibility, which, spreading out in many ways, point to an unhappy or disgraceful life.

This fear is so common that the majority of people, I fancy, have felt it more or less. It is so natural to regard truth as the foundation of our whole moral structure, to look upon it as the loveliest product of a fine character, that any deviation from it must necessarily be held as most unfortunate. I should be similarly impressed if I did not feel certain that the fear is often wrongly placed, that this habitual telling of falsehood has its origin, not in viciousness or a spontaneous desire to decieve, but rather in causes for which, the person is not entirely responsible; which on the contrary, are the natural results of natural causes.—NATHAN OPPENHEIM, M. D., in *The Popular Science Monthly*, for July.

The Berlin Fire Department.

The Berlin fire department is the oldest professional organization of the kind on the continent, and, without a doubt, also the most efficient. It is organized on military lines, and the firemen, as well as their officers, have their regular daily drills. The progress within the last few years has been enormous, and many novel appliances and machines, electric apparatus and other improvements have been introduced. The "scaphander" is a suit of asbestos and rubber with a helmet of hard rubber fitting hermetically upon the suit. A plate of glass, specially prepared to stand great heat without cracking, is imbedded in the front of the helmet and allows the wearer to see plainly.

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Exposition Notes.

President Bonilla, of Honduras, writes to President Collier, of the Cotton States and International Exposition, that the Minister of Foreign Affairs of that country will collect material for a fine exhibit and send it to Atlanta. A commissioner will represent Honduras at Atlanta and see that the exhibit is properly installed.

The Brunswick-Balke-Collender Company, the famous makers of billiard tables, bar fixtures, etc., have taken space in the Manufacturers and Liberal Arts building, at the Cotton States and International Exposition, for a magnificent display of their billiard and pool tables, bar fixtures, and other manufactures. They will display some of the handsomest billiard and pool tables ever constructed.

The Georgia manufacturers, who have subscribed money to erect a building for a display of Georgia manufactured products, at the Cotton States and International Exposition, will hold their second annual convention in Atlanta, during the third week in October. At this time, a superb collection of their wares will be on exhibition, and will attract the attention of the world. The coming together of this important interest will, without doubt, generate enthusiasm and new energy in the development of the State.

President Collier, of the Cotton States and International Exposition, has received a communication from the Secretary of War, advising him that orders have been issued for the detail of two companies of infantry from the regiment at McPherson Barracks near Atlanta, to go into camp at the Exposition grounds. This will be an interesting feature of the exhibit of the War Department, and will illustrate the tactics, regulations and discipline of the army.

General I. W. Avery, foreign commissioner for the Cotton States and International Exposition, who recently went to Venezuela to urge the enlargement of the exhibit to be made at the Exposition by that country cables that the preparations for the exhibit are being pushed, and that Venezuela will have a thoroughly representative display of her resources at Atlanta.

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ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

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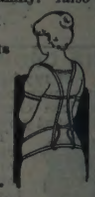

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